DARKNESSE
AND
IGNORANCE

Expelled by the Light shining forth, and the appearance of the Day.

In answer to a Book called, *Innocents no SAINTS.*

Published by one *Edward Dodd*, wherein he hath laboured to prove Tythes lawfull, and Tithing Priests and Hirelings to be the Ministers of the Word, and the Masse-house the Church, and calls Idolatry Civility, and Heathenish complements courtesie, and hath perverted many Scriptures.

His Deceit laid open, his Vindication made void, and his Argument confounded, and Truth laid open in all these particulars, for the sake of the upright in heart, who rejoyces in Truths prosperity.

By one of the Lambs followers, who makes warre against the head of the Dragon, and against the rear of the Beast.

F. H.

And the Merchants of the Earth shall weep and mourn over her, for no man buyeth her merchandise any more, Revel. 18. 11. *And cryed when they saw the smoak of her burning, saying, what City is like unto this City*, Rev. 18. 18.

LONDON, Printed for *Thomas Simmons*, at the Bull and Mouth near *Aldersgate*, 1659.

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By one of the Lands followers, who makes warre against the head of the Dragon, and against the rear of the Beast.
N. H.

[illegible] Revel. [illegible] Rev. [illegible]

LONDON, [illegible] the Bull [illegible] 1659.

THE man-childe which was caught up unto the throne of God, when the red Dragon sought to devour and destroy him, hath appeared again in power and great glory, after the long and cruell tyranny of the Dragon, wherein she hath killed the Saints, and prevailed against them; and hath made great war, spoil and havock of the remnant of the womans seed, this 13. or 14 hundred years, and hath compelled all both small and great (whose names have not been written in the Lambs book of life) to worship him, and the Beast, unto whom he hath given great authority to kill, and to destroy whosoever worshipped the God of heaven, that so they might be worn out, and all the earth might worship him, and feare him, and extoll him, and his authority. Now the time, times, and a halfe being neare an end, that *John* saw the woman should be retired in the Wildernesse, she appearing again in her beautifull garments, and her heir and her seed appearing again after the long night of darkenesse.

Now when the Lord in this the day of his power is appearing again, and the man-childe that is to rule the Nations with a rod of iron. Now the Dragon, Beast, Whore, and false Prophet, and all the mystery of Iniquity, *Gog* and *Magog*, and all Apostates, Deceivers, and Merchants of *Babylon* that have traded upon the waters upon which the whore sits, they are all up in armes, every one with his weapons which he hath formed in the bottomlesse pit, is now set in array against the Lamb who is risen; the Priests, hirelings, and *Babylons* Merchants, who have got so great gain by Sea, they have given the first on-set in the front, of the black army of the Dragon, and this five or seven years hath made a great noyse, and hath raised so much smoak out of the pit, that they have darkned the ayre, and made it cloudy, and hath filled the earth with a great noise, that many have admired what the issue would be, and what the

event might prove; but now many who have waited in patience, have seen the Lamb appear, and have seen his rising in majesty, and hath prevailed; And many of them who gave the first onset grows weary, seeing the battel goes too hard against them, and the Lamb and his followers prevail. And now comes on the tail of the Dragon as the reserve, and the rear of the Beast, among whom *Samuel Dod* appears, and he thinks to prevail, and get himself a name, and to do exploits; but alas all his weapons are but the old broken bowes and the spears that are drawn up and down the field of confusion, which we have run over and over, and trampled upon, and esteems them no more then rotten wood; He hath raked up those things which have been answered over and over, and that which the rest of the Dragons army hath vomited up before in the beginning, he hath licked up, and now vomits it out again, and casts out floods of poysoned words, false accusations, and arrogant reproaches, and proud disdainfull speeches, as though his tongue were his own; And like one of *Ishmels* brood, scorning and deriding at innocency, and faith, he hath laid down some of our Tenets, and named them, and shamed them. All sober people who know any thing of God, will see thou hast shamed thy selfe, and not us, in uttering forth thy folly: And thy title of thy Book demonstrates what is within it, the beginning is scorn and derision, the ends folly and madnesse, and many ignorant words uttered forth from a corrupt heart and unbridled tongue, which is bent to do mischief, and to speak falshood; but lest thou shouldst glory in the old rotten broken weapons which thou hast taken up, which were formed by thy leaders, and not by thee, which we have answered again and again, and have over-run them as stubble; which answers have cleared the truth to all sober people, that they see all your weapons are but carnall, and not spirituall, and they have no might in them at all to stand against the truth, nor them who are made free by it, whose weapons are spirituall and mighty through God to beat down strong holds of darknesse, and the towers of ignorance. Many are beat down already, and the Lamb is risen,

sen, and upon the white horse, and a numberlesse number is following him, who rides on after him, who shall subdue the Nations to himselfe, and break the yoke of the ungodly, and deliver the oppressed, and no weapon that is formed against him shall prosper. I say, lest thou shouldst boast, I shall return these lines in answer to thy book.

Thy book thou titles, *A pair of Spectacles for a dark-sighted Quaker.*

I say thy Spectacles are more like to make ones sight dimmer, then through them to be made to see, they are such wooden ones; but the *Quakers* sees before thee, and beyond thee, and comprehends thee, and have received eye-salve, whereby their eyes are opened to see thy deceit, and the deceit of the treacherous generation with whom thou art joyned, and thy rejoynder and vindication of *Samuel Smith*, whom thou calls Minister of the Word at *Cressage* in the County of *Salop*; thy vindication of him, and thy pleading for him, will not bring much honour to neither him nor thee; and though thou and he both joyne hand in hand in deceit, yet you shall not go unpunished.

Thou tels the Reader *of wandering Planets who have left their station, who have stepped upon the Stage in the County of Salop, who are come forth in this apostatizing time.*

All who have a good understanding, may clearly see not onely in the County of *Salop*, but also in every corner of the Land, many wandering Stars that have no habitation in the Firmament of Gods power, but are tossed up and down, and are as waters, unstable, tossed too and fro with every winde; and the change of one Magistrate, or head Governour will make them all change their forme; and as thou calls it, *metamorphize them into another shape*, witnesse the many publique Teachers, and Parish-masters, and tithing Priests in the dayes of *Edward* the sixth, *Henry* the 8. Queen *Mary*, and Queen *Elizabeths* dayes, and now of late in the Bishops dayes, when the Magistrates voted down the Bishops, all or most of the Priests denied their Fathers, and their institution; and though they ordained them Ministers, yet they denied them, and now are got into their

ſeats and Benefices, and there thy Reader may ſee the metamorphoſed changelings, and the apoſtates; and I do believe the County of *Salop* abounds with ſuch like; and they have been on the Stage long, and have acted ſuch a part in every generation, as would pleaſe the preſent Authority, or power, whether they were Papiſts or Proteſtants, Prelaticall or whatſoever; but *F. D.* the *Exit* will come, and when the day appears, the beaſts muſt go into their dens again; and thou confeſſeth you live in apoſtatizing times; thou that art among the Apoſtates, and in the apoſtatizing age and time, would accuſe others: Nay, thou muſt hold thy peace, and leave pleading for Apoſtates, and for the faſhions of the heathen which hath got up ſince the dayes of the apoſtacy, which the whole ſcope of thy Book is full of nothing elſe; and we cannot permit or allow them who are in the time of apoſtacy, and who are one with the Apoſtates, which have wandered after the Beaſt ſince the dayes of the Apoſtles. I ſay, we cannot allow ſuch as you to be Judges; for we are come out of the apoſtacy, and to before the Apoſtates, and to before the wandering Stars, and thou haſt miſt it much that tells the *quakers* are they. *Edward*, I tell thee, we are come to the everlaſting Goſpell again, and have received it, and it's the power of God, which was to be, and is to be preached again to the Nations after the apoſtacy.

And as for the Book called *Malice ſtript & whipt* I have ſeen it; and the ſpirit of thy Mr. *Smith*, whom thou calls *Reverend*, thou haſt elevated him as high as the Pope; but *E. D.* what is the reaſon thou reverenceſt him ſo much as thou doth to thy Reader? And in the tenth page thou ſaiſt, *many ſouls depend upon his Miniſtery*; and thou *bleſſeſt God*, *for the worke of God you enjoy in that Congregation.* Thou haſt extol'd him too highly, or elſe he hath wronged thee grievouſly; for thou ſaiſt thou haſt profited much by him: Thou mayeſt call to minde a certain time, when he preached (as you call it) out of the 13 of *Luke*, and when he ſpoke of the parable of the man that planted a Vineyard, and 3 years looked for fruit; and *Sam: Smith*, whom thou ſo adores, ſaid, he had ſought

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for fruit from your Congregation this 7 yeares at *Creſſage*, and had found none, he ſhall be an evidence for me againſt thee, that thy glorying of him is vain; and it's manifeſt he is one the Lord ſent his Prophet to declare againſt, who hath run, and the Lord never ſent him, therefore he hath not profited you at *Creſſage* at all; lean ſouls are they like to be that depends on him.

In the firſt obſervation, as thou calls it, thou haſt *extracted the heads of* Samuel Smiths *Book into five particulars*, which thou ſaiſt *we are aſhamed to anſwer, or elſe know not what to ſay for our defence.* I ſay unto thee, boaſt not, when thou putſt on thy Armour, but when thou putſt it off; for the victory may be doubtful.

THe firſt particular, *That the Nationall Miniſters doth maintain the true worſhip of God, and the Doctrine of Chriſt according to the revealed will of God.*

Anſw. So ſaying, and ſo doing were ſomething; the true worſhip of God is in ſpirit and in truth, which is not *loe here, and loe there*, nor in outward obſervations, but in life, in power, and in truth: But to be brief, both the doctrine and practice of the Nationall Miniſtery in generall, is contrary to the Scripture, which thou calls the Word of God; (as for inſtance) their ſprinkling of Infants, their teaching men to ſwear, and calling it part of the worſhip of God, which is contrary to the doctrine of Chriſt, who ſaid, *ſweer not at all.* Their ſinging *Davids* Pſalms put into meeter, by Poets and Ballad-mongers, ſinging them in their invented tunes, which pleaſeth the carnall minde; Their ſtudied diſcourſes, which you call Sermons, invented from the ſtrength of naturall wit, and not ſpeaking as they are moved by the holy Ghoſt, which the Miniſters of Chriſt in all ages did.

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In these, and many other things which I could instance, they are out of the Doctrine of Christ; And in a word, your whole worship differs both in matter and manner, from the Saints worship in the primitive times.

But seeing we have denyed the Nationall Ministers divers years ago, and have laid down our grounds and reasons to the world, wherein we have charged them, that their practice is contrary to Scripture; unto which grounds and reasons, not one Parish-master in *England* hath yet vindicated themselves these six years. And unto that Book called *The Grounds and Reasons why we deny the Priests*, if the Reader be not satisfied concerning them, there he may see how they erre, both in Doctrine, and practice, contrary to Scriptures.

To the second and third Particular.

That the present government of the Nation is the Ordinance of God; and that the Ministers bringing offenders before the Magistrate is not persecution.

As for the present government of the Nation, the lawfulnesse thereof is not in question by us; but many who are governours, and should be Executors of the Law, have acted contrary to Law, (being stirred up by the Priests, who bite with their teeth, if one put not into their mouths) and hath caused the just to suffer by giving judgement against them, in their wills, contrary to Law, or else according to those Lawes which hath been made in the will of man, in the transgression, under which we have suffered for the truths sake, and therein have peace.

And as for Ministers bringing offenders before Magistrates, that is an usurped authority, to make a Minister a Magistrate; but *Edward*, what was the offence? because a company of people came to *Cresage*, and declared the word of truth in your Streets; and what if it had been in your Assembly, this was no offence in the Church of *Corinth*, where all might speak one by one, although its become an offence in your Masse-house at *Cresage*; but the Reader may judge in whose steps thou and thy Priest walkes;

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you have done the offence, and then accuseth others to the Magistrates as offenders? Let shame cover your lips, you impudent men. Hath not *Samuel Smith* in his own Narration in his book, said, that *William Perrat* Constable, and *Humphrey Dale* Church-warden, according to the Ministers direction did pull down the *Quakers* Speaker, charging some to secure him? And others also of your own County secured by the instigation of the Priest, by his own confession, in the fourth page of his book.

And here he and the rest of the society at *Cressage*, who had a hand in this thing, are manifest to be in the steps of the Pharisees, whom Christ cried woe against, which cast out of their Assemblies, and haled the Disciples before the Magistrates; and like the envious Jewes that cryed, *Help men of Israel, for these men turn the world up-side down*; but you are worse then they. The Priest was the first fomenter of the breach of peace, the Constable and Church-warden his Executioners, and yet thou tells of the *quakers* being offenders.

Now all sober people will see your envy & deceit, and that you are in *Cains* way, and by your false flattery and deceit, would justifie the Magistrate for your own ends, and cause them to turn the sword against the guiltlesse, which should be against the transgressor. And who was in the transgression the Reader may easily judge by that which is fore-mentioned, and yet the Priest, and you of his Congregation would make people believe that you did not persecute; the Priest did give order to pull down the Speaker, the Constable and Church-warden they acted, and secured your own Neighbours as prisoners, your own Congregation swearing against them the breach of peace, and getting them shut up into prison, and sentence given against them, and yet thou wouldst have this called equall proceedings; but to that of God in all consciences, I leave to be Judge in this thing.

In the fourth and fifth Particular thou saith, *We have charged to be envious and bitter, and malicious against the prominent Ministers of the Land.*

Them whom thou calls eminent Ministers, hath charged us with many false things, and have written many false things against us, for which thou and they in the dreadful day of the Lord shall give an account. Envy, bitternesse, and malice is put away from us, and we envy no man, but speak the truth in soberneſſe; and yet to say a lyar is a lyar, or a deceiver a deceiver, or an hypocrite, an hypocrite, when they are so, is neither railing nor malice: Christ, in whom no guile was found, he said, they were a generation of vipers, and they were of their Father the Devill, who were in envy, and went about to kill him. And the Apostle was not envious when he said, *O full of all subtlety, thou childe of the Devill*, to one who was doing the work of the Devill; and many such workers we finde, and many venomous spirits who shoot out poysoned arrows, even bitter words, and these we must reprove sharply.

And those things which thou layst to our charge, take to thy selfe; for the ground of iniquity is in thy heart, from whence thou hast uttered forth all these disdainful, proud, & scornful words, of which thou shalt be convinced, and also reproved when the Lord searcheth thy heart, when he brings anguish and perplexity upon thee, then shalt thou confesse to his righteous judgement; and so thy five Principles I have answered, which thou sayest thou hast *brought into thy Booke to fill up the blancks*; they had better have been blancks still, then have spoyled so much paper with thy lying disdainfull scribbles, which is not worth the answering.

In the third page thou saist, *Thou wilt restate the reputation of the Ministery of* England *to be Ministers of Christ*; And for proof, thou hast brought *Col.* 1. 7. and *Rom.* 15. Those words proves that *Epaphras* was a faithfull Minister, and that *Paul* was a Minister of Christ to the *Gentiles*; but what hath this proved as to the Nationall Priests? nothing at all; and if thou have no better proof then this to bring them into reputation, in stead thereof thou wilt bring defamation upon them; and when thou shouldst prove them Ministers, thou proves that *Paul* and *Epaphras* were Ministers, will not the least

least in the truth see thee to be a brisk-body; but fools will be medling. Then thou art offended that we call them Priests for receiving of Tythes, I say it's the most proper; for none but Priests and Levites did receive Tythes, and how long since is it, since they generally called themselves the Tribe of *Levi*? For never Minister of the Gospell, nor of the word of reconciliation, either received tythes, or commanded that they should be payd, neither reproved any for not paying; but said, the Priest-hood was changed and the Law was changed by which tythes were due; but thou goes on, and makes a sound argument as thou judgest, and saith, *Abraham paid tythe to* Melchisedeck *before the Law*; And thou askest *how he did give it, either by the law of nature, which is called the law of Reason, or by the light within, or by revelation.*

Thou speakst thou knowst not what; where readest thou of the Law of Nature, called the law of Reason, except it be in the devised Fables and Stories of the Priests? But what doth this prove? *Gen.* 14. *Abraham* gave the tenth part of the spoyl which he had taken from his enemies, but *Melchisedeck* first brought forth bread and wine to *Abraham* and his company, and greeted *Abraham* and his company kindly, and blessed him, and *Abraham* freely gave unto him the tenth part, *Melchisedeck* desired none; But dost thou judge, that if *Abraham* had given him none, that he would have taken by force the tenth part of the spoyl from him?

Now what doth this prove for the tything Priests of this Nation? they must first do as *Melchisedeck* did, if they will have *Melchisedeck* for an example, he blessed *Abraham*, and brought forth bread and wine unto him and his Army; but which of the Priests have done so, which have received tythes; which is not a gift of the people, but a forc'd thing from them? If this must be thy proof for tythes by the gift of *Abraham*, then let the Priests cease forcing and taking them till people be freely willing to give them, and then there will be no complaint: But let us reason a little further of this matter; Would *Melchisedeck* have taken the tenth, if *Abraham* had not given it him? Or when did

Melchisedeck, or any before the Law take away the peoples Oxen, Cowes, Horses, Sheep, pots and pans, and bedding upon which poor people lyes; three-fold, four-fold, and sometime ten-fold; that they claim, or sue people to Courts, throw them into prison till death; as many evidences we have in this Nation? Either give us a precept, or an example before the Law, or under the Gospell, or else stop your lying mouths and clamorous tongues for ever. Dost thou and the rest of the Priests think that wee are so ignorant, that we know not the originall of the tythes in these Nations? a thing invented to fill the Popes coffers, and the rest of the Clergies budgets, seven or eight hundred years after the Ascension of Christ? All which Tythes and Oblations, and Obventions were invented in the Apostacy, since the dayes of the Apostles, and since the woman fled into the Wildernesse: And the man-childe was caught up to God, when all the world wondred after the Beast, then they had their rise; And, when the Kings and Rulers of these Nations did drinke of the Whores cup, then they made Lawes to compell the Nations and the people therein to pay the whores Merchants; and the Popes locusts, which he sent over the Nations, to fill the earth with their deceit, which Laws stands yet in force as though they were some divine institution; but both the tythes and the Law by which they are compelled to be paid, we deny, and bear our witnesse against, as to be things which holds up the Devils Kingdome; and the Gospel which the Nationall Ministery holds up and preaches, hath no more ability in it to procure a maintenance for them, then the Papists Gospell did for them; So to be brief, the Priests hath the Popes wages forced by a compulsory Law, made and ratified by them who owned the Popes supremacy.

Furthermore we assert, that tythes were never due by divine ordination, but onely to the Priests & Levites in the first Covenant, nor never were commanded to be paid but in the Land of *Canaan*; and who so upholds the Ordinances of the first Priest-hood, denies the ordinances of the second: So this commandement to pay tythes now to them, who are

neither of *Aarons*, nor *Levies* Tribe, and by us who are not in Canaan temporall, nor of *Israel* according to the flesh, the Commandement by which tythes were due in the first Priest-hood, reaches not unto us. And after Christs ascension, not one of the Apostles either commanded or required any such practice of the Saints, either to *Colossia*, *Corinth*, *Antioch*, *Philippi*, *Pergamos*, or the rest of the Churches of *Asia*. So that it's evident to all judicious men, that this is quite another thing got up in the Apostacy, which no Minister or believer ever did own who were witnesses of the second Covenant; but any who are not satisfied in this thing by what I have said, which much more I could say concerning this thing; but I refer them that are not satisfied, to a Book called, *The great case of Tythes stated*, published by *A. P.*

In thy fourth and fifth page thou art pleading *for mastership for thy Ministers*, and so by thy own argument thou hast proved them out of the doctrine of Christ, who said to his Ministers, *Call no man Master*, neither be ye called Masters; but to oppose this, thou brings *John* 3. 10. how Christ said to *Nicodemus*, *art thou a Master in Israel?* And then thou vaporest, and saist, these are not the words of Mr. *Baxter* and Mr. *Smith*, but Christs. In some translation it is *Ruler in Israel*. In another, *Teacher in Israel*: But it may be, some who coveted after mastership as thou dost, hath put in Master for Ruler and Teacher; but grant the word Master, Christ testified that the *Jewes* and *Pharisees* that they were called of men Master, and reprehended them for it: And if he did say to *Nicodemus*, art thou a master? he spoke but in their language, not with approbation of their being so called; for it's manifest he gave a contrary command to his Disciples, and the commands of Christ did not contradict one another. And as for *Richard Baxter* and *Samuel Smith*, whose works thou saith doth witnesse for them beyond thy testimony.

As for *R. B.* his works are manifest to be works of darknesse, many false lyes and reproaches he hath cast upon the living truth of God, and hath been a great opposer,

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of the ſtrait way of the Lord, for which the Lord will plead with him and you all in the day of his righteous judgement. And as for *S. S.* let his owne teſtimony evidence what his worke is, who ſaid in the Congregation at *Creſſage*, he had look't for fruit ſeven years among them, but found none: So it's manifeſt he is ſuch a workman as may be aſhamed of his work.

In thy ſixth and ſeventh page thou ſayeſt, *the Phariſaical Quakers makes voyd the fifth Commandement, becauſe they do not put off their hats to politicall and ſpirituall Fæthers*, as thou calls them; and thou heapſt up a great deal of Scripture to no purpoſe, not one word in them all doth prove any ſuch thing, as putting off hats either to Fathers ſpiritual or temporall, and ſo thou art a perverter and a wreſter of it to thy owne deſtruction; and thou cites *Rom.* 13. 7. to prove putting off hats, render to all their dues, *tribute to whom tribute; and this is the tribute of the Nation*, thou ſaith. And the 1 *Pet.* 2. 13. *Submit your ſelves to every ordinance of man*, this thou bringſt. Ignorant block, ſhew us either in plain Scripture or example from the Saints, where it is commanded or commended, or from any ordinance of man, or elſe ceaſe thy fooliſh clamour, and learn a bridle for thy tongue, and ceaſe thy fooliſh inferences. If the Magiſtrates had no better tribute then putting off the hat, they would ſoon be poor Rulers: And whereas thou calleſt it *Civill worſhip, doffing the hat, and bowing the knee*, I know no more civility in it, then if thou ſhould put off thy Coat or thy Doublet to every one thou meeteſt with; And moſt of this which thou calls civility, is the moſt practiſed by them who are the rudeſt, vaineſt, and the phantaſtickſt proud Anticks in the Nations, who are full of flattery and deceit, and vaine complements; and to a proud fellow which hath a gay cloak, or powdered hayr, and a deal of ſilver lace dawbed upon his cloaths, then off goes the hat, and the knee bowes, *and your ſervant Sir, and your ſervant my Lord, or your moſt humble ſervant, or thrice humble ſervant*; when if he were commanded to do ſervice to ſuch a one, would not do any thing materiall, but diſdain him; And

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meet then with a plain man, who will not complement and then *sirrah, & unmannerly Clown*, and be ready to fight; and this spirit rules the most in those men, who are so full of their Complements, that begets one another into pride and deceit, and provoke one another by their bad example into deceit, like drunkards, drinking one to another to make one another drunk, it's like thou wilt call this civility too: And if thou wilt plead, it's the custome of the Nation, doffing hats, and bowing.

The customes of the Heathen are vain, and many In *Israel* who feared the Lord were not to walk after the customes of the Nations; for this deceit was not from the beginning, and who ever comes to be a follower of Christ, who received no honour of men, neither respected persons, will deny this deceit. Take him for thy example, rather then a company of Fidlers, and Roysters, and Ruffins, who are without the feare of God; and Christ who is the Saints example, he said, how can you believe, that seek and receive honour one of another: So then, they were unbelievers who sought and received honour one of another; and wouldst thou and the rest who live in deceit, bring the custome of unbelievers, and the practice of unbelievers among the Saints, who are believers, and follows Christ their example? I say we have no such custome, nor the Churches of Christ.

The next piece of deceit thou art pleading for, is bowing to one another the knee, and titles of honour, wherein the Devill hath a great hold among people. *Gen.* 44. 14. This thou bringst to prove bowing; *Judah* and his brethren came to *Josephs* house, and they fell on the ground; This is an example indeed. Wilt thou take another; the same brethren of *Joseph* sold him when he was a boy; was that a good act? If thou say nay, I say one is as much commanded and commended as the other; for that same that doth violence, it's the same that respects persons; but *Abraham* bowed to the children of *Heth*; what of that? So did *Joseph* swear by the life of *Pharaoh*; and both *Joseph* and *Abraham* were good men; but they were never the bet-

ter for these actions, neither the one nor the other: But then thou brings a Scripture, and thou saith, it must stop our mouths, *Gen* 49.8. 10. And thou saith, this may teach us, if we be of *Jacobs* seed and houshold, to bow to the God of *Jacob* our King, & why should this stop our mouths? But the scepter shall not depart from *Judah*, nor a Law-giver from between his feet till *Shilo* come: So he was to rule, to wit *Judah*, till *Shilo* came; why should this stop our mouths? *Shilo* is come, and hath opened our mouths, and the scepter is departed from *Judah* long since; both them that bowed to *Iudah*, and *Iudah* that was once bowed unto, they are both bowed under, and *Shilo* is set above, and now he must be bowed unto, go learn what that meanes. It was answered against bowing, the second Commandement prohibits it, *Thou shalt not bow down to them*; but the answer satisfies thee not.

Thou saith, *Doth this forbid civill respects, or idolatrous worship?*

That which thou calls civill respect is idolatrous worship, putting off the hat, and bowing the knee to a man with a gay Cloak, or a gold Ring, or a company of Ribbons, or a long Gown: To bow downe to such, because of the attire, is respecting of persons, and idolatry; but you are fallen into a far worse state then respecting of persons; for you respect cloaths, and doffs your hats, and bow your knees to them with fine rayment; And let the man in vile rayment or poor attire go by without either cap or knee, and for all thy civility thou so greatly pleadest for, and courtesie, if he put not off his hat to thee, it may be thou wilt call him Sirrah, Rogue, or Clowne, for all thy civility.

Again, put on the poor man good attire, and a fine Cloak, and a gold Ring, then you change your note, and say, *If it please your Worship, or like your Honour, your humble servant Sir.*

Now here is not only respecting of persons, which is commission of sin, but respecting the creatures, and worshipping the array which is upon a mans back, which is idolatry,

lacy, and not civility, which is to be condemned; Yet civility and courteſie I owne, which is ſo in deed, and in truth; but that which the world calls civility and courteſie is hypocriſie and idolatry; And for Salutations, thou ſaith, we ſeldome uſe: and thou bringſt Scripture to prove, that Chriſt and the Saints ſaluted one another.

Their ſalutations are owned, and ſuch ſalutations are practiſed by us in uprightneſſe of heart, and true love without feignedneſſe; but we cannot do as you do, bid a man God-ſpeed, when he is not doing the worke of God, nor ſay *Farewell* to them who are in their evill deeds; nor as the world doth, with their *Good-even*, and *Good-morrows*, and takes Gods name in vain; and if one do not anſwer them according to their light vaine mindes, they will fall a rayling and beating; all ſuch ſpirits we deny, and their ſalutations.

In thy ſecond Obſervation.

Thou ſaith, *Do not we prove, that places of Chriſtian Aſſemblies to be a Church*, and thou brings many Scriptures to no purpoſe. Thou bringſt the 1 of *Kings*, verſ. 8. and 1 *Cor.* 11. *for the glory of the Lord ſhall fill the houſe of the Lord.* And thou anſwereſt, and ſaiſt, *not the Steeple-houſe, but the Church.* There thou haſt added to the Scripture, and divers other Scriptures thou bringeſt, wherein the Temple was called the houſe of God, and the ſtore-houſes were called the houſe of God, *Mal.* 3. 10. All which Scriptures I own; but they are nothing to thy purpoſe; that the Temple was called the houſe of God, and the Tabernacle the houſe of God, and the Store-houſes the houſe of God, this is granted. Theſe were made and builded according to the command of God, wherein the Lords treaſure was which fed the poor, the fatherleſſe, and the widow, and the Prieſts and Levites that miniſtred unto him; which Temple, Prieſts, Store-houſes and Tythes, were figures and ſhadows of good thing to

come; which when the good things did come, the figures ended.

But when did God command your dols Temples to be built? and what are they a figure of? That which thou shouldst have proved is, that your Steeple-houses where you meet, any where in Scripture is called the Church of God.

Thou and thy Master *Smith* art offended that we call the place you meet in a Steeple-house, and saith, *take heed that no such Language be spoken again as Steeple house.* Why not? Hath not these houses Steeples? But we shall call it truly and properly as it is, the *Masse-house*, which hath the Crosses standing upon them yet, or an *Idols Temple*, which was dedicated for the idolatrous worship, and for the Idoll Masse, and other superstitious ceremonies; your windows full of pictures, your walls full of images, and Monks faces, and bears yet the Popish names, as St. *Anthony*, St. *Clement*, St. *Dunstans*, and St. *Patrick*, and St. *Maries*, and the like.

You blinde men, full of ignorance, perverters of the Scriptures, which would bring the Scripture to prove your idolatrous Masse-house to be a Church, and calls it the house of God, & Temple of God, when the first Founder was an Apostate; and you who hold it up, and calls it a Church, are of his brood, and are dead stones, which worships in the dead house, and knows not what the Church of God is; and yet you say, to what end should we bring Scripture to prove any thing by to these men; take it not into your mouths, except you bring it for a better end, to make people believe that the Prophets and Apostles when they spoke of the house of God, and the Church of God, spoke of your Idoll-temple, or ever intended or meant your Steeple-house, or old Masse-house.

And thou saith, *Few of the Ministers in* England *thou believest henceforth will have any thing to do with us, for we are blind leaders of the blinde.*

I believe they see sufficiently they have come to great losse,

loſſe, and ſees their weapons have not prevailed, but are become all like broken bowes, in which there is no ſtrength, which they may all lay downe in the field of confuſion where they ſet their battell; but the Lamb hath prevailed, and his weapons are ſpirituall, and they who follow him are skilfull to handle the ſword, and are able to make War with the Beaſt and all his followers; and many are overcome, and the reſt ſhall be ſubdued, and the day haſtneth greatly, that they ſhall melt away that hate the Lord.

And as for Chriſts ſaying, let them alone, *they are blinde leaders of the blinde.* This he ſpoke of thy generation the Phariſees, who were called of men Maſter, and loved greeting in the Streets and Market-places, and ſtood praying in the Synagogue, in whoſe foot-ſteps the Prieſts of *England* are, which Chriſt cryed woe againſt, and now they are ſeen to be blinde guides, and leaders of the blinde; for they whoſe eyes Chriſt hath opened, hath ceaſed from ſuch, and now bears their teſtimony againſt ſuch.

In the eleventh page thou goes on in thy blindeneſſe and ignorance, pleading for your publique place of worſhip, the old Maſſe-houſe, ſet up by the injunction of the Pope; And you have taken their houſes into your hands, and ſcoulds againſt them in it, when you are in the ſame nature: And thou bidſt us read what conſpirators and enemies of God uſe to do, in *Pſalm* 83. 3, 4. They ſaid, *Let us take to our ſelves the houſes of God in poſſeſſion.* This was ſpoken of the Heathen, of *Gebal*, *Ammon*, and *Amalek*, and the men of *Tyre*; who devoured, and deſtroyed, and ſought to deſtroy the Store-houſes and Synagogues that were uſed in the firſt Covenant: And thou mayeſt take the application home to thy ſelfe, and to the generation thou art pleading for: Have not the Papiſts good ground to plead with you in this behalf? Was not the Abbies, Monaſteries, Maſſe-houſes, Tythes, Oblations, and Obventions, *Eaſter* reckonings, Peter-

pence, the Papists and Jesuites maintenance? And did not *Henry* the eighth, who was the first establisher of your Religion in this Nation, Did not he take them away from the Papists? and then the Priests who denyed their holy Father the Pope, got their tythes and the maintenance, and took the Masse-houses into their hands, and the tythes and *Easter* reckonings: And if thou call these Gods houses, and this Gods maintenance for his Ministers which maintained Popery, Then thou hast brought all these Scriptures against thy selfe, and thou art in a great transgression; and your Schooles and Colledges which thou ignorantly callest the Schools of the Prophets, like an unlearned man, and Schools of piety, then the Papists were Prophets, and they were pious; For these Schooles and Colledges were invented by them, and you have gotten these from them, to wit, the Masse-house, Schools, Colledges, Tythes, Oblations, the Papists maintenance, and their hire, and this is lawfull in your eyes, and yet you will call them impious and idolators: Are not the things the same in your hands as they were in theirs? but these things are quite another thing then was in the first Covenant. These things are not to be paralleld with the Synagogues, Temples, Store-houses, Tythes under the Law, for these were invented since the Apostles dayes; and the Apostates, who went from the life invented them, when all wondered after the Beast, and never mention a word of the Scripture, as to thinke to prove these invented trumperies; for the Scripture never intends, nor them that spoke it forth, to patronize your deceit in these things.

Object. But it may be thou maist say, *Though these things fore-mentioned were set up by Idolaters, and the places were made for an Idolatrous service, and the maintenance and hire were to maintain Idolatrous Priests; but now they are converted to a better use, and they are convenient to meet in, and convenient for our Ministers maintenance.*

Answ. Did ever any of the Ministers or Apostles of Christ

Christ goe into the *Iewes* Temple or Synagogues to worship after Christ was ascended, except it was to declare against them, and to bring people off them; or did they take the Jewish Priests maintenance, which was commanded to be payd of God? or did the Ministers of Christ exhort the *Iewes* that believed, to build a Temple or a Synagogue to worship in? Or did any of the Ministers of Christ go into the Temples of the *Gentiles* to worship, or into the high places of the *Iewes*? Or did they receive the Idoll Priests maintenance, or the Jewish tythes, or eate that which was sacrificed to Idols? If nay, where is your example; I know you dare not plead commandement from the Lord for these things. Might not the Jewes, when they had broken down the Altars of *Baal*, and destroyed the Images and high places, and the beauty of them, have said, these are convenient places for worship, let us now worship here for conveniency; and that maintenance and offerings that was offered to Idols, let's take them, and give them to our Priests and Levites, and let us offer them unto God? If these things had been justifiable, then yours are justifiable now; but if condemnable then, yours condemnable now; and so let your mouths be stopped and speak no more so proudly, nor bring no more such impertinent proofs and arguments for your deceit; for that is enjoyed that weighes you all, and can judge all your deceit.

And for *Barbarisme*, and *Heathenisme*, and *Heresie* thou speaks on, which layes the Lords vineyard waste, it's brought in, and dwels among you, and the fruits are manifest in most of your Steeple-houses or Masse-house as witnesse your ringing of Pans, Candlesticks, Frying-pans, throwing water, and rude behaviour, which hath been used by your Church-members, as fighting, beating, punching, tearing of cloaths, haling out of your Assemblies them that come in the Name of the Lord; and these be the fruits of barbarous Heathens, which are not brought forth any where but a-

among you; but it may be thou wilt call this civility and courtelie, and the tribute of the Nation: And for hereſie both in Doctrine and Worſhip, none are to be compared unto you for unſoundneſſe and ignorance; for I looke upon you as the tayle of all the people in the Nation: And the Vineyard of God that thou ſpeaks on, is no where layd waſte ſo much as among you maſſe-houſe worſhippers; for you are like bryars and thornes, ſcratching, rending, tearing and haling, and are as a field untilled, and as a waſte howling Wildernеſſe, that knowes not when good comes; and that your Miniſters are thoſe proud phantaſtick ſpirits that have taken upon them to preach, who denies an immediate call. Neither are they approved of his Church which is in God, the pillar and ground of truth; but onely they are approved by man, and by the Colledges, which were invented by the Pope, where more deceit and Foolish ſopperies are practiced, then in any ſociety in the Nation beſides; for them that denies an immediate call, and an infallible ſpirit, I deny them to be any Miniſters of Chriſt, and ſo doth the Church of Chriſt who meet in his Name; but ſuch are your Miniſters, therefore we have turned from them many years ago.

And the next thing that thou art offended at is, that a woman ſpoke in a meeting near *Ox*; what if ten had ſpoke, if they had ſpoke by the Spirit of the Lord, what offence had it been? Did not God promiſe by *Joel*, that he would pour forth his ſpirit upon his Daughters, and they ſhould propheſie? and wouldeſt thou ſtop them? And *Priſcilla* inſtructed a Miniſter, better then any of your Pariſh tything Prieſts, to wit, *Apollo*. And had not *Philip* three daughters did propheſie? And was there not women with *Clement* that were fellow-labourers in the Goſpell? (And what though ſhe that was in the tranſgreſſion was to keep ſilence in the Church?) Doth it therefore follow that they that are come out of the tranſgreſſion, are to be ſilent in the Church? Is this good Logick *Edwards*

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If Christ be in the male, and in the female, may he speake in the male, but not in the female? Doth not the Apostle say; the man is not without the woman, nor the woman without the man, but both in the Lord? And if the woman be in the Lord as well as the man, may not the Lord speak in her? Art thou one of them that wilt limit the Holy one? What if he speake in a dumb Asse, and reprove the madnesse of the Prophet *Balaam*? And if he should doe so now, to reprove the mad Prophets that are in *Balaams* way, loving the wages of unrighteousnesse now, as he did then? will you reprove God? He that reproves him shall answer it; and he that gainsayes either Son or Daughter, shall perish in the gain-saying. And now I come to thy third Observation.

The third Observation.

THy eye being evill, thou canst not see when good cometh; and thou art one of them who watcheth for iniquity, that thereby thou mayest blaspheme the Name of God and his Truth, which thou art out of. And as for our Tenets, which thou saith thou hast named and shamed; thou no more knows us, nor our Tenets, then thou knowest from whence the winde comes, and whither it goes: For all our words are as a parable to thee, and thou knowest not what we say; although thou hast catched and snatched up some of our words brokenly to quarrell with; yet we are hidden from thee, and a gulfe is between thee and us, that as thou canst not apprehend nor comprehend; but first a terrible day must come upon thee; and those things which thou hast laid down to be our Tenets, thou doubtest whether they be so, manifest by thy owne words. If we say so, and

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if we hold ſo, thou had better have been certain before thou hadſt ſhewed thy ſelfe too imperious and arrogant, of ſhaming them, when thou knoweſt not whether we hold them, as thou haſt layd them downe in thy owne words, the ſhame at laſt will come upon thy ſelfe; and that raſh, haſty, raging ſpirit, by which thou uttereſt forth all this mudd and dirt, every one may ſee in this obſervation thy deceit manifeſt.

And the firſt thing that thy darke minde ſtumbles at is, that ſome have ſaid, *That they that have the Spirit of God are equall with God.*

He that hath the Spirit of God, is in that which is equall, as God is equall, and his wayes equall; And he that is joyned to the Lord is one ſpirit, there is unity, and the unity ſtands in equality it ſelfe.

He that is borne from above is the Sonne of God, and he ſaid, *I and my Father are one.* And when the Sonne is revealed, and ſpeaks, the Father ſpeaks in him, and dwells in him, and he in the Father. In that which is equall in equality it ſelfe; there is equality in nature, though not in ſtature. Goe learn what theſe things mean, the underſtanding and learned will know what I ſay, and this is neither damnable nor blaſphemous; but on the contrary, it is ſaving and precious to them that believe.

And thou concludes, *Though they be glorified in heaven, yet are not equall with God.*

Here thou blaſphemes; the Son is glorified with the Father in the ſame glory he had with him before the world began; the glory is in purity, equality, immortality, and eternity; but for thy proof thou bringſt *Pſal.* 86. 8. *For who among the gods is like unto our God.* And again, *There is none like unto thee, O Lord.* Here thou haſt gone about to prove more Gods then one in heaven; Were the gods glorified in heaven, which were not like the living God? Or were they in heaven, which were not like the Lord? What blaſphemy is this? They that

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are in heaven are like him in his image, and not like any other; but in the world there are gods many, and Lords many, but that is not in heaven: There are no Gods nor Lords in the World, nor in the Earth, that is like the living God and living Lord of Heaven and Earth; And many ſuch nonſenſicall phraſes haſt thou uttered, and fooliſh impertinencies; and thou haſt ſcarce cited one Scripture, but thou haſt either miſapplyed, or wreſted, and perverted, being very ignorant and unlearned; and thy Maſters for whom thou contendſt, will never receive much honour nor credit by thy writing, or vindication of them.

But to the ſecond Particular, which thou calls our Tenet, is, *That Chriſt Jeſus is not glorified in his humane nature, and that he hath no reall body, but his myſticall body*, and this thou ſayeſt *is contrary to Scripture*, Luke 24. 39. and *Acts* 3. 20. *John* 17. And in this thou ſayeſt, *we are ſhamed.*

I ſay thou haſt ſhamed thy ſelfe, and hath cited theſe Scriptures to no purpoſe at all, none of all theſe ſpeaks of humane nature, or myſticall body; but this I ſay, he is glorified with the Father in a ſpirituall body, in the ſame glory he had with the Father before the world began. And the ſame Jeſus which was of the ſeed of *Abraham* according to the fleſh, and the Sonne of God according to the ſpirit, is glorified with the Father, the man Chriſt Jeſus, he is ſet downe at the right hand of God; But if thou meane by humane, a carnall body, or the ſame fleſh that thou haſt on; deal plainly with us, and nakedly, the next time thou or any of thy Teachers writes, and prove us by Scripture where the Church is called his myſticall body; or where haſt thou got theſe new coyned words, as Humane nature, and myſticall body? Correct thy pen, and let no ſuch Popiſh phraſes come in print again, leaſt thou ſhame thy ſelfe more, inſtead of ſhaming of us: And thou concludes, *If any ſay here he is, or there he is on earth, believe*

them not. Where learnedſt thou this Article of Faith? I pray thee ſhew me? Is he not both in heaven and earth? how ſhould he reſtore the earth and all things into their purity, if he muſt not be manifeſt in the earth? What, wilt thou confine him to, or in a place? Doth not his preſence fill heaven and earth? Is he divided from his preſence?

But may be thou wilt ſay as thy generation doth, that he is in the Earth by his ſpirit, and in Heaven in his body or perſon, diſtinct from his ſpirit. If ſo, then you divide Chriſt, and a perſon without a ſpirit, and not Chriſt. I will aske thee a queſtion; No man hath aſcended up to heaven, but he that came downe from heaven, the Sonne of man which is in heaven. Where was the Sonne of man, or the man Chriſt when this was ſpoken?

If thou canſt ſee this, thou mayſt be aſhamed to ſhut Chriſt out of the Earth, or from among his Saints, where his preſence, his arme, his hand and his power is, which is not divided from his body; but I know thou art deafe, and canſt not heare what I ſay, and thou bringſt *Heb.* 1c. 12. *After he had offered one ſacrifice, ſate downe at the right hand of God*; that is ſayſt thou, *In his humane nature.* The ſhame is come upon thy ſelfe, who have added thy owne imagination; and let all ſee whether the Scripture ſpeak of humane nature; but thy folly muſt be manifeſt to all.

Thy third Particular that thou names, and as thou ſayeſt ſhames, is, *If wee ſay wee are without ſinne, we deceive our ſelves.* Thou hadſt better have enquired perfectly whether we ſaid ſo or no, before thou hadſt undertook to reprove upon ſo doubtfull termes, and thou bringſt *Prov.* 20. 9. *For who can ſay my heart is clean.* He can ſay ſo, and ſpeaks truth, whoſe heart God hath cleanſed by the blood of Chriſt from all ſinne: And then thou bringſt *Job* 9. 20. *If I juſtifie my ſelfe, my owne mouth ſhall condemne me.* That's true, we juſtifie not our ſelves, neither

ſelfe; but denies ſelfe, and ſelfe is condemned, and Chriſt, Gods righteouſneſſe is become our Juſtification. And then thou bringeſt *Paul*, Phil. 3. *Not as though I had already attained, but follow after, that I may apprehend.* What of that, he was in his growth, and was come to that which was perfect, and did believe to attain to the ſtature of a perfect man.

And then thou ſaith, *I tell you, you are not perfect, your contempt of the Miniſters of Chriſt, and perverting the Doctrine of Chriſt are characters of ſin.*

That ſhall ſtand for thy ſelfe, and thy Maſters whom thou art joyned with, who ſets up Popiſh trumpery in ſtead of the Ordinance of Chriſt; and ſets up the precepts of men, introduced in the apoſtacy, for the doctrine of Chriſt: And then thou concludes, the Scripture hath concluded all under ſinne, all in the firſt *Adam*; but I hope the Scripture doth not conclude all under ſin in the ſecond *Adam*: Neither doth conclude him under ſinne that's borne of God, who ſins not. And if thou make any ſuch concluſion, thou gives thy verdict for the Devill, and not for God: then thou ſaith, *I am not pleading for ſinne.* Thou art pleading for nothing elſe but for ſinne and imperfection, in which the Devils kingdome ſtands; and thou ſaith, thou haſt cauſe to cry out, *O wretched man that I am!* So thou haſt indeed; haſt thou repented of thy drunkenneſſe? How long is it ſince thou fell off a bridge, being drunke, and broke thy leg; but it is like, for thy good ſervice done to thy Maſter, in writing this lying ſcrole, he will give thee an abſolution for that tranſgreſſion.

The fourth Particular which thou calls our Tenet, is, *That we deny the Scripture to be the Word of God*; And thou haſt brought many Scriptures to prove that they are; but they are as impertinent to the thing as thy former about the Steeple-houſe, or Maſſe-houſe. Thou haſt brought many Scriptures, *Jer.* 37. 8. how they are called the words of the Lord, who ever denyed that? but

the Word ſpoke the words, and the Word is greater. 2 *Tim.* 3, 16 *All Scripture is given by divine inſpiration.* I deny that, ſome was ſpoken by the Devill, and ſome by wicked men, and I hope thou wilt not call that divine inſpiration. Then thou may be wilt conclude, I deny the words of *Paul* to *Timoth.* I deny the word *Is*, it is an addition of the Tranſlator, which word alters and varies the true ſenſe of that Scripture; but all Scripture given by inſpiration of God is profitable for doctrine, *&c.* But knoweſt thou no diſtinction between inſpiration and tradition? You have it by tradition, the Saints by Inſpiration. It's a dead letter in it ſelfe, and as it is ſpoken from your mouthes, who ſpeak of it by tradition; but from them that were inſpired, the living Spirit uttered forth living words; But what is all this to prove the Scripture or writings to be the Word of God. And then thou cites 2 *Cor.* 4. 7. *Not handling the Word deceitfully.* What doth this prove? nothing at all; and all the reſt that thou haſt cited is nothing at all but what we have anſwered over and over many times, wherein all that have any underſtanding in the knowledge of God are ſatisfied: That which thou ſhouldſt have proved by the Scripture, is, where the Scripture, or writings, or Letter doth title it ſelfe the Word of God. It is granted, they are the words of God, and the words of holy men inſpired: So in thy owne words, I ſay, take thou notice, though thou art confident and preſumptuous, in this thou haſt ſhamed thy ſelfe, and not us. The Word was before either Scripture, Writings, or Bible was; which Word is greater, and gave them a being: And thou that wouldſt ſee that which is brought forth by the Father, above the Father, art out of the Apoſtles wiſdome, ſpeaking a ſimilitude; He that builds a houſe, receives more honour then the houſe. Now to call the Scripture the Word, is to give as much honour to the houſe, as to him that builded it; but in a word, this I ſay, what ever the Scripture doth teſtifie of it ſelfe, or

call

call it ſelfe, that I owne it to be: And if any man call it another thing, it ſhall teſtifie againſt him; and ſo thou that haſt gone about to ſet up the words which were ſpoken in time, above or equall with the Word, that was before all time, art ignorant, and unskilfull in the knowledge of GOD, and ſilence would better become thee.

In thy laſt page thou ſaith, *How often have wee beene called upon to make known to the world what we hold, and what we would have: Are you the men raiſed for this worke alone, to cry downe Tythes, and ſpeake againſt Lace, Ribbons, and Cuffs? Is there nothing for us to do? Then this declare, that this is enough to ſalvation.*

I ſay, we have declared more in the world then they do receive or believe, and we have publiſhed the will of God to the earth in many things, and ſhall further proceed as the Spirit of the Lord ſhall direct us: And that which we would have, is, the old Dragon chayned, and the Whore burnt with fire, and her Merchants ceaſe trading, and the Sea dried up upon which ſhe ſits, and upon which the Merchants trade, and the Beaſt and all the falſe Prophets, Deceivers and Antichriſts, which have all had their riſe ſince the Aſcenſion of Chriſt, we would have theſe be all ſhut in the pit again; and we would have the Lamb to reigne, and the everlaſting Goſpell to be preached again, the power of God; and we would have the Earth reſtor'd, and we would have everlaſting righteouſneſſe to reigne in the hearts of people, and Lawes, as at the firſt, and Counſellors as in the beginning, who judge not for rewards; and Miniſters, ſuch as were in the Primitive times, who will preach without tythes, hire, and ſet wages, and without the Popes maintenance. If thou canſt receive theſe things, I will ſhew thee further it may be hereafter, if I heare any more from thee. And we are the men that are rayſed up for the worke, to declare againſt pride in the ground, and alſo in appearance, as againſt *Lace, Cuffs* and *Ribbons*; And thou askes, if there

be nothing elſe: Haſt thou denyed theſe, and the ſpirit that leads to the abuſe of Gods creatures? when thou haſt, I will ſhew unto thee there is ſomething elſe to be done; but if thou doe not obey that which is manifeſt, why wouldſt thou know more to adde to thy condemnation: And we do not ſay, that caſting off theſe things is all that is required to ſalvation, thou bids us declare if there be any thing elſe; ſo I ſhall, ſo that thou hearken to it, and receive it, elſe thy condemnation ſhall be greater then if I had written nothing. Thou muſt repent of all thy ſinne, and turn from it, and know the judgement of God for it, and deny thy ſelfe in every thing, and lay downe thy life alſo, and take up his Croſſe daily, and be crucified to the world, and ceaſe from all thy owne words, actions and thoughts, and come to taſte of death before thou come to know him to live in thee to be thy ſalvation; canſt thou do this? when thou witneſſeth this done, then thou ſhalt know further what God requires; but a terrible day will come upon thee before theſe things be fulfilled in thee; though thou be more ſtout then thy fellowes, I know him who is able to break thy horn which thou haſt exalted againſt the Lamb of God and his followers.

And for thy exhortation, *Not to feed on huſks*, take it home to thy ſelfe, for thou haſt nothing elſe to feed upon; the words of the Saints at beſt, without the life, or elſe ſome innovated invented trumpery of the Whore, of whoſe Cup thou haſt drunke, makes thee ſpeak forth all theſe venomous words againſt the life and power of God in his people.

And thou concludes, *What thou haſt written is as much for our Converſion as Refutation.*

Both alike indeed, for thou haſt done neither; but haſt conceived and brought forth winde, and ſpent thy time for nought. Alas poor man, tellſt thou of converting, who art not come out of the groſſe pollutions of the world? who art not ceaſed from drunkenneſſe? and art

pleading

pleading for Maſſe-houſes, Tythes, Hirelings, and Popiſh inventions, and art offended; we ſhould declare againſt Ribbons, Cuffs, and Lace; what ſhouldſt thou convert any too, except to make them two-fold more children of the Devill? And what ſhouldſt thou refute or confute? Wilt thou ſay one ſhall not ſteal, and doſt thou? Wilt thou ſay one ſhould not be drunk, and art thou? And wilt thou ſay one ſhould forſake all ſin, and yet ſay none muſt be cleanſed from it, but be alwayes miſerable men, and wretched men? Be firſt convinced in thy ſelf, and turne from thy evill deeds, before [illegible] more of converting or refuting any; For the day ha[illegible]ens when all ſhall be ſet in order before thee what thou haſt done, and thou ſhalt receive according to thy work; and thou ſhalt then ſee this worke to be for condemnation, which thou haſt publiſhed againſt the truth, which ſhall and muſt abide for ever; and they that are in it, and walk in it ſhall be everlaſtingly happy, and ſhall reigne as Kings and Prieſts unto God for ever; and over all deceit, and ſhall live to confound all the children of falſhood in all their devices.

THE END.